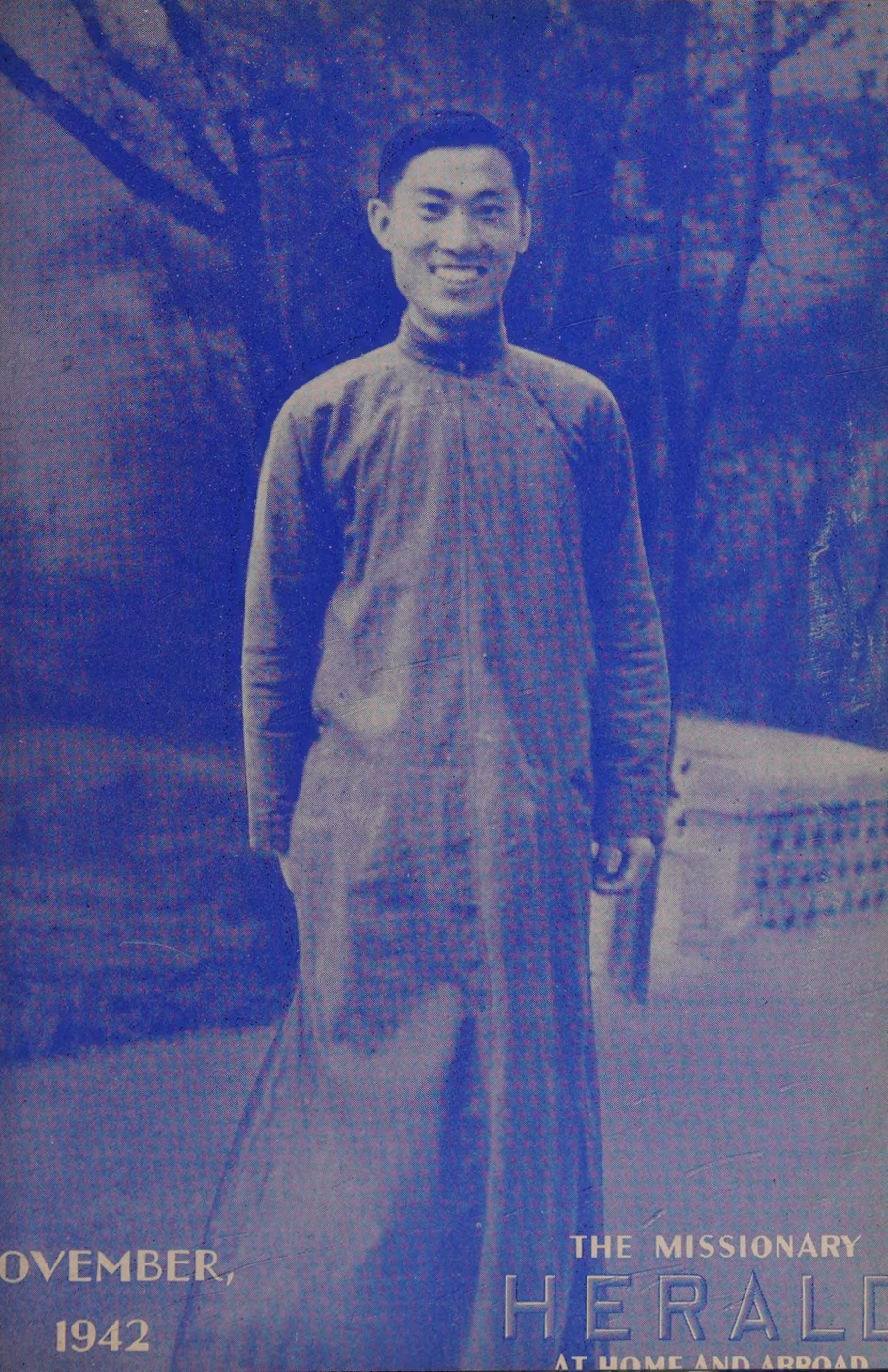

OVEMBER,
1942

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THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE
287 Fourth Avenue, New York, N. Y.

Entered as Second Class Matter February 3, 1940, at the Post Office, Worcester, Massachusetts, under the Act of March 3, 1879

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVIII NOVEMBER, 1942 No. 9

Our Cover

The young Chinese on our cover is typical of the students who have secretly made their way out of Japanese-controlled territory into "Unoccupied" China in the West—there to continue their studies in preparation for an active part in China's struggle for Freedom.

When the picture was taken by Miss Mary McClure (now in America) this "son of a Chinese evangelist" was a Jefferson Academy senior about to enter Yenching University. Later he went to Cheeloo University at Tsinanfu in the province of Shantung, in order to fit himself for medical service, and is now with both Cheeloo and Yenching students and faculties in Chengtu, "Free China."

It is from such promising young Chinese that we take heart these days. With second and third generation Christians such as he, China in her great need will have a growing number of doctors, engineers and teachers of vision, character and spirit. The Church in China has not failed to reproduce itself down through the years. Nor has the missionary movement out of which the Chinese Church has evolved been a failure. Its institutions have been real breeding grounds of highly qualified citizens, and none know this better than the benevolent men and women of America who have invested their money and themselves in the enterprise.

The work has indeed been a paying investment, no matter from what angle it has been viewed, and regardless of the great upheavals it has had to adjust itself to. Furthermore, it will go on gathering momentum as the New Day dawns in that great strategic land.

The oldest magazine in continuous circulation in the United States
Published regularly since 1805
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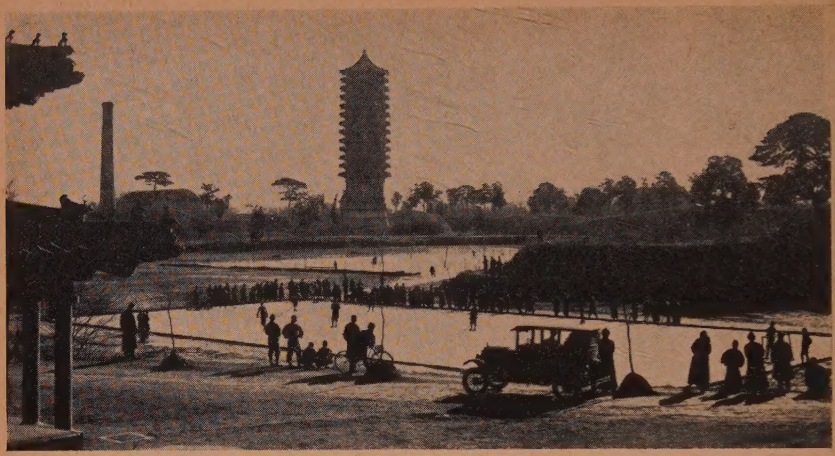
Published by THE MISSIONARY HERALD AT HOME AND ABROAD
44 Portland St., Worcester, Mass.

Editorial Offices, ENOCH F. BELL, D.D., *Editor*, 14 Beacon St., Boston, Mass.
REV. JOHN R. SCOTFORD, *Associate Editor*, 287 Fourth Ave., New York

General Office: 14 Beacon St., Boston, Mass.
HARVEY L. MEEKEN, *Manager*

Subscription price 25 cents per year. Canadian and foreign postage 36 cents additional.



Probably ice-hockey has not been transferred to West China, and certainly the old pagoda remains on watch in Peking; but the spirit of both old and new China has followed the Yenching faculty and students on their trek to Freedom

●

President Stuart and the alumni and alumnae of Yenching University have "ridden the river" together in "Occupied China" for several years. They are united in mind and heart as never before. We hope Dr. Stuart will soon be in America to tell us the story

Yenching Goes West

By a Chinese

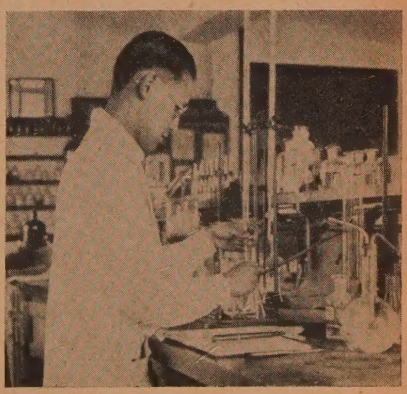
DECEMBER 8, 1941 was a Monday. While the University (Yenching in Peking) was in its 8–9 o'clock classes Japanese gendarmes and special service men appeared on the scene. Sentinels were stationed at all the University and compound gates and meetings were ordered of students, Chinese faculty, and foreign faculty separately. Announcements were made at these gatherings to the effect that hostilities had broken out between Japan and the U. S. A. and Great Britain, that Yenching was to be taken over, and that detailed instructions as to the future of faculty and students would soon arrive from Tokyo.

While the University buildings were being sealed up, arrests were made of some eight Chinese faculty members and 20 students. On December 9 students were ordered to leave the University between 10.00 and 3.00 p.m. The tension and confusion on the campus during those couple of days were beyond description.

President J. L. Stuart was spending that week-end in Tientsin, helping the local alumni to raise a $100,000 scholarship aid fund. He was immediately put under arrest, transferred to Peking, and put in the American Legation barracks. Early in February, when the other inmates of the barracks were taken out to Tientsin, President Stuart was transferred to the Ying Compound, residence of the Director of the P.U.M.C.

There were also Dr. Houghton and two other American doctors kept in the same compound. So President Stuart has been in good company, but practically without any facility of communications. He was allowed to visit the University once and have lunch with some of the members of the University internment camp, all under close watch of the Japanese special service men. He has also been frequently examined by the Japanese authorities.

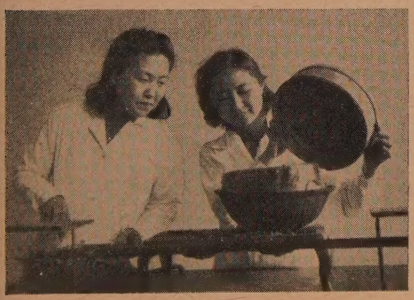
As to the Chinese faculty, two batches of arrests have been made. These have been kept in military prisons and, because of



They left behind some good equipment

their uncompromising attitude, have tasted the Japanese third degree. While we all sympathize with them and their families for this suffering and tribulation, it should be pointed out that the effect of the patriotic and righteous stand that they have taken with imminent danger to themselves in full sight of the student body, scattered as it is, and the general public is nothing short of being electric. There is one report that the whole group have been released recently. It has not been possible to verify the news, but we all hope that this might be true. All students arrested since last December have been released probably.

There was a time when certain factions in the Japanese regime planned to keep Yenching open under their supervision and to their own end. This was even more true of the P.U.M.C. But in both cases, that is a matter of the past and the Japanese have closed both institutions for good.



What they learned in domestic science in Peking should stand them in good stead now

During the early months of this year, the Chinese faculty were not free to move from their university residences, while the students shared in the general feeling that Japan would be finished in three to six months. By springtime, the Japanese authorities started urging faculty and students to join the bogus universities in Peking. While a good many of the students were compelled to register it did not dampen the general desire for migrating over into Free China. Even though they had no way of knowing about the preparations here (Chengtu, West China) for reopening the University, the gloomy prospect of life under Japanese control was enough to start some of them on the risky and hard journey of coming over.

Up to now, some 20 people have arrived at Chengtu. From 40 to 50 are reported this side of the enemy lines along both routes, and a large number are still in occupied territory waiting for word from these pioneers. Almost 100 people are gathered elsewhere all ready to come over, but the recent military pressure on Chekiang has blocked the southern route and will probably delay the arrival of this group for some time.

The first groups arriving at Loyang were overjoyed by the reception preparations that have been arranged from this side and by the news of probable

(*Please turn to page 41*)

Broadway Tabernacle's Project

By Brewer Eddy

On September 30 a small group gathered at the noon prayer meeting in the American Board's rooms. They were praying for Jefferson Academy in North China. The day before they had remembered Mr. and Mrs. Harry S. Martin. The leader began with a story:

"I recall more than 20 years ago, taking Harry Martin to call on Mrs. C. W. Scovill. She received us, dressed suitably but in bed, and I was spectator while Martin walked up and down the room, describing his 400 boys at Tungchou, their future places of leadership and their present need of uniforms and athletic equipment. We left within the half hour with a $500 check and a deep happiness in Martin's heart."

A couple of years later I stood in the pulpit addressing the students of Jefferson Academy, and this time it was the group at the home end that were important. The school was to have a new name, "The Charles E. Jefferson Academy." From the beginning the Martins had been representing the Broadway Tabernacle as their missionary "project" in active service. Extra gifts had been poured out because of this bond of personal acquaintance and contact. Later Dr. Charles E. Jefferson himself visited the Academy and saw spreading over China the spiritual influence of the school's graduates marked by the Christian character which had been formed in the years of their study. And then as now the student group amazed the visitor with its size, its intelligence and the evident spirit of high purpose that dominates the work of the classrooms.

The new building followed, built by the members of the Broadway Tabernacle, led by Mr. and Mrs. Franklin H. Warner whose name was given to Warner Hall.

Thus Jefferson Academy became a remarkable example of how a group of friends and a great church at home can become profoundly interested in their missionary and can develop a real project on the foreign field.

When the Martins are at home they frequently settle down in the parish of this "sending church" to renew acquaintances and to sharpen the interest of the entire membership. They were both graduates of Carleton College and have served in China through these past 32 years; 25 of it as the head of Jefferson Academy until the Chinese principal was appointed. The special gifts that are sent out ease the burden of the missionary and double the efficiency of his work.

An Impressive Past

Jefferson Academy has lived through four wars. It was founded soon after the English and French armies took Canton and Peking, and after the American Board had opened new stations in Tientsin in 1860, Peking in 1862, and Tungchou in 1867, the last named the port and granary of the capital in Peking.

Workers were few and the famous Dr. Blodgett could cry, "I marvel that no one comes out to join me."

There was a local outbreak of war in 1870 and by then this high school at Tungchou was our leading educational institution in North China. It was placed in the literary center of the province where the annual examinations were held under the Chinese system for 24 surrounding districts.

Later the institution became a training school and developed into the North China Union College in 1893. A theological training school was also added and a great religious revival swept over that area in 1893, increasing the power of the churches and offering rich prospects for the future.

War again!! Now it was the Boxers' war, and in the massacres of 1900 more than one-half of the church members in the Tungchou region were slaughtered. All the school's buildings were torn down, stone from stone, and the college campus was ploughed and planted into a corn field. The famous Dr. Ament arrived with his convoy of carts and through the darkness guided the 24 American missionaries into Peking, to a refuge in the British Legation. It was the last possible moment for saving their lives. Even this might have been impossible except for the friendly aid of the guards sent by the Chinese Taotai to guard the little band through the fateful night.

In 1933, after the Japanese had seized Manchuria and a puppet government had been set up with its capital at Tunghsien (as it was then called) tides of war surged once more around the compound. The gate house was smashed by a shell. More than 10,000 women and children from the villages were crowded into the school grounds to find safety. A tall stone monument shows the names of the villages that found in the Jefferson Academy grounds their only refuge.

Jefferson's Future

Jefferson Academy had reached the highest enrollment in its history just before the Japanese seized it and turned it into a school with entire control in Japanese hands.

The graduates of this academy have taken high places of leadership throughout China. Of late years under its principal, Dr. C. Y. Chen, it has poured out a stream of educators, doctors,

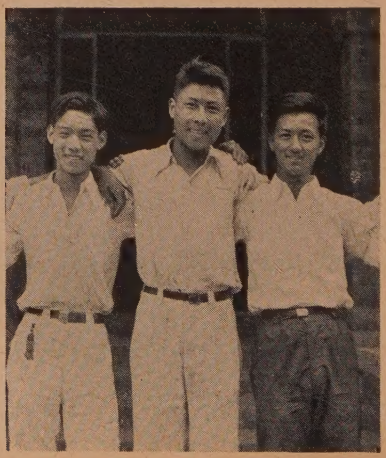
pastors, evangelists and business men, "selected and trained for leadership in the coming generation in Christian character."

But this is not the end. Through at least four wars Jefferson Academy has broadened its fields and strengthened its stakes, helping to produce a Christian leadership that is now the hope of China. With the 14 Christian colleges and the scores of Christian middle schools sending out their graduates in this hour of crisis, it is not far wrong to say that Christian education never faced a greater moment of opportunity than it does today and in China, despite war, despite destruction, despite the forced withdrawal of the missionaries. It is to the future that our eyes turn. When the new China stands forth in her high place among the allied nations, it will in no small degree find that place because of the Christian leaders that have been produced by missions.

What careless layman in America, knowing nothing of the facts, can say, "Your mission work out there is all dead and gone. Why give anything more to it?" These missionaries that have just returned from their internment in North China believe with one heart in the future of Christian missions in China, and that Jefferson Academy will again be under Christian guidance and control and once more will be selecting the best of the crop of youth for training in Christian leadership; and once again will be playing its part across China in the building of the New Day that lies ahead.

The churches at home who support projects in China can know that they are investing their gifts in a strategic and hopeful prospect in the years that lie ahead.

What worthy projects for a Church that would help China!



Of such stuff is the new China being built these days

War Days in China

THE arrival of the *Gripsholm* with twelve American Board missionaries from China lifted the curtain on how America's entry into the war affected our mission work in that much troubled land.

Shadows of coming events fell upon Tehchow in North China ten months before Pearl Harbor when friends in the London Mission, forty miles away, were compelled to leave, abandoning their furniture and equipment. "Will we be next?" was the inevitable question raised at Tehchow, where there were only four of our missionaries, all of them women—Miss Lucia Lyons, Miss Alice Reed, Dr. Alma Cooke and Miss Helen Dizney, R.N. "It was perfectly clear that the Japanese military were not pleased to have us or any Americans or Britons in the area which they controlled," states Miss Reed.

On the morning of fateful December 7 Japanese and Chinese soldiers entered the Tehchow compound. The missionaries were requested to gather in one room. "Have they come to tell us to leave?" was the question on everyone's lips. "It's war!" whispered Dr. Fritz Baumgarten, refugee physician.

The Japanese ordered the Americans not to leave the mission compound. All property and personal possessions must be listed. Classes must be suspended in the school, which was later closed. The hospital was allowed to take care of patients already received, but could take no new ones. Later it was also closed. On January 16 Mr. Wang, principal of the Boys' School in Tehchow, was officially notified that it could not reopen. Later he was compelled to accept the principalship of a government middle school.

No one knew whether the time of their departure from Tehchow was a matter of hours, days, weeks, or even years. For some weeks they were restricted to a single building but were later allowed the freedom of the compound and an area of four miles from it. This enabled them to do house work, read, study and take walks. They were forbidden to carry on work with the Chinese. While staunch friends came to see them, it was evident that the friendship of either Americans or British was a liability to the Chinese. Japanese officials made repeated visits to ask the same questions over and over again.

Mr. and Mrs. Edward Nolting as they were at the Blair, New Jersey, Young People's Conference in July of 1941. They were caught in Manila on December 7 on their way back to India and have been held by the Japanese ever since

The group in Tehchow settled down to organize their manner of life. It was decided to eat up the food supplies on hand and to buy additional provisions sparingly. Millet was the backbone of two meals a day with Chinese dates or dried persimmons added for breakfast and vegetables and some soy bean preparations to fill out at lunch. For the evening meal they ate American

food, carefully limiting their consumption of meat and sugar. The hospital herd supplied goats' milk but there was no butter or margarine after Christmas. Lighting was with kerosene or candles, and both commodities were distinctly scarce. Often they retired by the light of the moon.

With some exceptions, what happened at Tehchow is typical of the other stations, except for Fenchow. There three out of the six Americans were repeatedly questioned in an effort to secure untrue confessions from them while one of the women was repeatedly slapped in the face. Of our Chinese workers, 41 were imprisoned on the charge of being Communists and were tortured to secure confessions. One was killed and nine others died as a result of hardship and disease. Those who lost their lives were: the secretary of the Mission for more than twenty years; the manager of the Fenchow church for ten years who had also been pastor for the last four; the principal and a teacher from the Ming I primary school; a teacher in the Bible school; a teacher and preacher for twenty years; the treasurer of the Fenchow hospital for twenty years; the woman dean of the Bible school.

The treatment of Americans and Chinese varied with the personalities of the officers in charge. The pleasantest story comes from Taiku where Miss Isabel Hemingway accompanied the Japanese officials who were listing the property. One of the officers kept repeating, "This is a matter between our governments; we have no personal feelings on the subject." At Paotingfu, Elmer H. Galt reports that the missionaries received "restrictive but courteous treatment" and had greater freedom than they had expected.

The rules for the disposal of personal effects were not uniform. At Tehchow nothing could be given or sold to the Chinese or stored for a possible return. The Japanese stated "We have orders that you are never to come back." Beloved books were hidden in attics and some pictures taken from their frames. For the most part the Tehchow missionaries departed leaving pictures on the walls, curtains at the windows, rugs on the floors. Yet when the military police met them at the train to take their keys he said ironically, through an interpreter, that he hoped that they "would return soon!" A few Chinese friends dared stand by the gate of the compound as they rode out. A small boy waved his hand; a young woman stood on the platform until their train was gone.

"I suppose that no ship has ever sailed that was followed by the interest and prayers of as many thousands as was the *Conte Verde* when it left Shanghai on June 29 with 400 missionaries departing from their work and friends in China," says Miss Reed.

The remains of Plymouth Rock are now surmounted by an imitation Greek temple

"Faith of Our Fathers—Living Still!"

By John R. Scotford

No churches have a grander past in which to glory than ours. Stalwart is a modest word with which to describe our spiritual forefathers. They separated themselves from the corruptions of the Church of England in the days of Queen Elizabeth, some suffering martyrdom for their convictions. King James harried them out of the realm of England. That they might worship God in accordance with conscience they suffered exile in Holland and came as pilgrims to the barren shores of New England.

In the cabin of the Mayflower a scanty band constituted themselves a "body politic" in the name of the King but with no further reference to his authority. In the self-governing church they found the pattern for the town meeting. Thus schooled in democracy, they resented all forms of remote control from over the sea and were temperamentally inclined towards independence of all sorts.

The free spirit working through our churches supported common education, founded a string of

colleges stretching "from sea to shining sea," opposed slavery, sent missionaries to the ends of the earth, sought to establish in the wake of the frontier a social order based upon righteousness and justice, raised up a succession of social prophets who have both castigated existing evils and dreamed of a better day.

For the first time in fifty years the story of our churches has been retold in pulse-quickening fashion by Gaius Glenn Atkins and Frederick L. Fagley in their *History of American Congregationalism*, which may be obtained from the Pilgrim Press for two dollars. The authors have taken advantage of the increasing realism of the newer historians and the insights of the modern psychologists to prepare a volume which has many fascinating pages.

Our churches have ever stood for the freedom of the spirit, which has given them great flexibility during the changing years. They rebelled against the established Church of England; yet in New England they were supported by the state, which in the early years made church membership a prerequisite for the ballot. Our earliest congregations were "gathered churches" to which select souls were admitted on the basis of their religious faith and experience; today we have largely gone over to the "community" ideal of the church as a cross section of society. In the days of our fathers the spirit of freedom led to much theological speculation, while in the immediate past that same spirit has led our churches to largely ignore theology.

Every strength has its weakness, and every weakness its strength. Our power has been in our freedom, and from our freedom has come losses as well as gains. At the beginning of the Nineteenth Century many of the churches of eastern Massachusetts departed to the Unitarians; later hundreds of congregations in New York and Ohio were lost to the Presbyterians. Our churches are free to develop their Christian faith as they see fit; oftentimes they have exercised this freedom to wrap themselves in social self-satisfaction and serenely die. The marvel is, not that freedom has sometimes brought failure, but that on the whole it has been so wisely used by our churches.

The remote reaches of history always look more inspiring than the pages immediately at hand. "What have we achieved during the last half century?" is a fair question.

The reader of Atkins and Fagley's book is likely to conclude that since 1913 at least our energies have been dissipated in a tremendous amount of organizing and reorganizing. The fathers among us are likely to pine for the days when the churches and the missionary societies each did what was right in their own sight with-

out listening to state superintendents, General Councils, or anybody else. Yet when viewed from a little perspective, two great achievements may be set down.

The priceless heritage of every Congregational Christian church is the privilege of managing its own affairs. This has not been abridged in the slightest way by the closer organization of recent years; rather has the object been to give the churches a more effective impact upon a society which is increasingly complex. The net result has been that, while nobody controls the churches, the churches themselves have a better control over those who carry on their common activities for them. Obviously there is need of far more united action by the churches than in the horse and buggy days of our grandfathers.

Our churches have always had democracy and freedom; to this we have added coöperative efficiency without the setting up of external controls. In so doing we have demonstrated the practicability of combining democracy with practical effectiveness. This is a demonstration which is sadly needed at a time when men are tempted to loose faith in the freedoms for which our fathers strove. As our churches set the pattern of self-government for the New England colonies, so let us hope that we may today prove to a skeptical world that men can work together successfully without submitting to some form of despotism.

Being historians rather than prophets, Messrs. Atkins and Fagley do not venture as far as the last paragraph, let alone daring to predict the future. But we would like to set forth three grounds of hope for the growth and progress of our churches.

The free spirit is leading our people into increasingly effective methods of worship. We are not tied to either a formula or a prayer book, but we are the heirs of the religious experience of all the ages. Guided, let us trust, by the Holy Spirit our churches are discovering new and glorious ways of leading men and women into the presence of God.

The free spirit is leading us into a new era of theological thought. Once more we are seeking to give a valid reason for the faith that is in us. Thinking on the things of God is bound to increase our spiritual power.

The free spirit is leading our churches into a growing unity with other denominations. In the past it has been easy for congregations to depart from us; but today that same freedom makes it easy for them to join themselves with us. The free spirit is the only satisfactory basis for denominational mergers. Already it has brought us together with the Evangelical Protestant churches and the former Christian denomination. Some

Erected in 1771, the West Barnstable Church on Cape Cod is our oldest building in continuous use

of us have faith to believe that the snowball has just begun to roll and that the years are bound to bring us into an ever wider and more inclusive fellowship of Christians.

From Detention Camp to College

THANKS TO PILGRIM FELLOWSHIP

KIKU FUKUYAMA and Elinor Umezawa are American-born Japanese girls. On Sunday night, September 20 they were riding a bus into Lincoln, Nebraska. Inevitably they wondered what might be in store for them. For five months life had been full of contradictions. In February they had graduated from high school in Los Angeles with high honors and as members of the California Scholarship Federation. Almost immediately they had been uprooted from their homes and deported to a detention camp where they lived behind barriers and with armed guards. Now a new chapter of life was opening before them. What would it be like?

At the bus station in Lincoln a great surprise awaited them. Instead of being greeted by the FBI or an adult well-wisher or two they were welcomed by the Nebraska Pilgrim Fellowship. At Vine Church and elsewhere around town word had spread, "Yoshio's sister and her friend arrive tonight! Let's go meet them!" As a result a considerable group of high school and college young people assembled to greet the girls. Nobody "worked up" the party; it just happened. Rarely has a worrisome journey had a happier end. It would be hard to tell who was the most delighted, the surprised Japanese girls or the Nebraska young people! In spite of the war their Christianity had spanned the gulf of race, and they were exceedingly happy about it.

After an informal reception the girls were whisked away to Crete, Nebraska, where in the morning they enrolled as freshmen in Doane College. If it had not been for the uncertainty of their arrival and the lateness of the hour, another reception would have awaited them on the campus at Crete.

Behind this incident lies a significant story. It has to do with Yoshio Fukuyama, the brother of Kiku, the smaller of the girls in the picture.

Back in 1905 the father of Yoshio and Kiku came to this country and in the course of time established a hardware store in Los Angeles. Yoshio went through high school and junior college in Los Angeles with high scholastic honors and without encountering any appreciable prejudice. Upon his graduation from Los Angeles City (Junior) College in a class of 450 he was chosen by vote as one of two "outstanding students." That summer he attended the National Council of the Pilgrim Fellow-

President Bryant Drake welcoming Elinor and Kiku to Doane College

ship at Mills College. He also served as president of the Southern California Japanese Conference of Congregational Young People.

For a year after graduating from junior college Yoshio worked as a bookkeeper in Los Angeles but on the suggestion of Henry David Gray, at that time secretary of our Young People's Department, he entered Doane Col-

lege in the fall of 1941 as a junior. His academic grades won him a liberal scholarship. He also worked in the president's office, taught a class of junior boys in Sunday School and was active in the young people's work both of the local church and of the state.

Last June Yoshio attended the National Council of the Pilgrim Fellowship at Deering, New Hampshire, where he was chosen chairman of the Personal Action Commission and then visited twelve young people's conferences which necessitated travel in fourteen states. He reports that he was sometimes anxious but that there were only two unpleasant incidents. While waiting in the station in southern Illinois a

It was a happy day for Yoshio when his sister and Elinor arrived at Doane College

belligerent Englishman asked him if he were a Japanese, and when he replied "No, I am an American," he assumed that he was Chinese and proceeded to tell him what he would like to do to the Japs. On another occasion a Filipino asked him if he were a fellow-countryman or a Japanese. "Apparently the poor fellow could not tell a Filipino when he saw one!" is Yoshio's laughing comment.

Meanwhile word had gotten about among the Nebraska young people that Yoshio's sister had been sent to one of the California detention camps for Japanese. It was felt that something should be done about this. Doane College offered a liberal scholarship not only to Yoshio's sister Kiku but to her friend Elinor Umezawa on the basis of their academic record. The Nebraska Pilgrim Fellowship voted $150 towards her expenses at Doane while others helped in various ways. The government was assured that both the college and the local community were willing to receive the girls. A committee of women sponsors was organized consisting of the Dean of Women, the Resident Head of the Women's Dormitory, the secretary to the President of the College and two townspeople. The release of the girls from the California camp was cleared through Clarence S. Gillete, former American Board missionary to Japan, who now represents our Committee on War Victims and Services in its efforts on behalf of the Japanese on the West Coast. Thanks to general coöperation all along the line, red tape was unravelled and the girls given their liberty in a surprisingly short period of time.

As for the future, Kiku Fukuyama has announced no definite plans. Elinor Umezawa is a music major. Yoshio Fukuyama will graduate next spring with majors in both economics and philosophy. He expects to go on to a theological seminary but is planning on educational work rather than the regular ministry.

THE ARMY NEEDS PHONOGRAPH RECORDS

The chaplains on transport duty are deeply grateful for the books which our readers have contributed in response to the appeal in our September issue.

They report that phonograph records are both needed and appreciated by our soldiers as they sail across the sea in exceedingly cramped quarters. Music of all sorts is welcome.

Records sent to The General Council, 287 Fourth Avenue, New York City will be placed on board transports leaving the eastern seaboard.

Physical Drouth: Spiritual Abundance

LIONS as well as people suffer from hunger and thirst during famine years in Africa. At such times the ravenous beasts kill the donkeys and cattle belonging to the Bantu people. Miss Louise F. Torrence reports that the roars of these hungry beasts have been heard at the Chikore station this year.

The people who planted small gardens in the damp places near the streams lost most of their produce when swarms of locusts devoured everything green. True, the Bantu people like locusts as a relish to eat with their corn meal mush, but the number of bags of this delicacy secured in the early mornings before the locusts begin to fly were poor compensation for the gardens they destroyed. Down in the lowlands the people had to buy food early in the year.

Both the Government and the Mission are discouraging the starting of veldt fires because these get out of control during the dry season and destroy much vegetation as well as stock and property. "Often the sun, moon and stars look very red because of the smoke, and the little bits of charred grass and bracken float down on the tile roofs of our buildings," writes Miss Torrence. "The people who start the fires believe that wood ash and the ashes from burned grass are essential fertilizers for the soil and that they can hurry the springing up of green grass in the pastures by this dangerous process."

Two years ago there was little rainfall after February so that a great water shortage developed. The nearest river to the mission school, a small stream at best, became a series of stagnant pools. There was only a little water for cooking, until a small engine was secured to supplement the windmill in pumping water from a single well to supply three households of missionaries and two large boarding school departments, one for boys and one for girls. After a while the well water was piped from a central reservoir to forty galvanized barrels placed outside the kitchen doors, with a tap at the bottom of the drum. This protects it from dust, animals and other contamination. The long period of water shortage caused much dysentery.

One Sunday Miss Torrence, with Miss Ivy Craig, Mr. and Mrs. John P. Dysart and Mr. and Mrs. Arthur Orner, went to Chibuwe in the Sabi River Valley to attend an eight o'clock Communion Service. They started at 7.15. As they went down the valley the green leaves and foliage

African girls at play

disappeared, with the only verdure the palm trees and euphorbias. The irrigation projects of the Sabi planned by the Government under the direction of Mr. Emory D. Alvord, Government Agriculturist for the Bantu inhabitants of Southern Rhodesia and formerly an American Board missionary at Mt. Silinda, were a bright spot on the landscape.

The Communion Service was held in the little round brick building with a thatched roof of wheat straw. Week days this is one of the thirty outstation primary schools supervised by Mr. Orner. Many of those who attended this morning Communion came on foot for five or more miles.

The party returned to Chikore for another Communion Service with a special feature called "The Seed and Hoe Consecration Service," in which men, women, boys and girls come forward to receive God's blessing on their hoes and on their baskets of seed, corn or beans. In this way they acknowledge that it is not Musikavanthu, the Rain Maker, who brings the rain, but God, their Heavenly Father, who causes the crops to grow.

"It was good to know, as we had fellowship with these Bantu Christians at the Lord's table both at Chibuwe and at Chikore, that you were also observing the communion that same day in your churches. And as we asked God's blessing upon the seeds and hoes of the people, we also asked His blessing upon the seeds of world peace that we are trying to sow in the hearts of His children."

Fires and Neighbors

BOYS AND GIRLS OF AMERICA

By Victor Obenhaus
Principal of Pleasant Hill Academy

RUSHING into a classroom an excited messenger announced, "The Wilson place is burning!" The boys departed with speed for the fire extinguishers. Soon the school truck was loaded with every available fire fighting implement and they were on their way.

This had become a regular event. The day before two dozen of these same boys had spent hours in the woods fighting forest fires with effectiveness by burning out safety sections across which the flames could not leap. Repeatedly phone calls or breathless neighbors brought the news that some one else's woods were ablaze. Could they come? In every instance they went. When this meant getting out of their classroom work, their eagerness matched the ardor of the fire.

Although they dashed at full speed the two miles to the Wilson place, it was soon apparent that their journey was in vain. The house was gone, while a withered tree testified to the heat of the flames. Heretofore their batting average had been perfect, but in this instance continued drouth together with a strong wind proved too much of a handicap.

Though the house was destroyed, the family remained. By nightfall friends in the hospital, school and village had proven themselves good neighbors. A nearby house which was temporarily without a tenant had been turned into a home for the burned-out family. A large load of canned goods—flour, sugar (yes, sugar!) together with quantities of bedding were on their way. Sleeping accommodations were lacking, but the truck was loaded again with beds, and everybody slept in comfort, surrounded by tangible evidence of the regard of their neighbors.

Time and again the students of Pleasant Hill Academy have been summoned to save both homes and forests—and incidentally demonstrate its usefulness to the area which it serves.

PREPARE TO OBSERVE ADVENT

Never Was This More Needed

Appropriate literature may be secured from The Commission on Evangelism, 287 Fourth Ave., New York City.

The house is gone
but
the chimney stands

The Academy truck
bound on a mission
of neighborliness

Missionaries Are Not "Idle"

By Wynn C. Fairfield

An analysis of the whereabouts of American Board missionaries made on October 12 shows that out of 371 active workers of the Board, 208 are normally at work in their fields, 1 is en route to join them, and 35 more are still on the fields occupied by Japan, but able to do very little if any regular work. These 244 are 66 per cent of the whole staff. Funds can be sent to those in areas not occupied by Japan. In addition to 2 in war service overseas (1 "missing" in the Philippines), and 2 on regular furlough in Australia, 123 are in America on regular or emergency furlough.

Of those in **America,** 18 are speaking among the churches for the Board; 5 are helping in the Board offices; 8 are studying; 22 are home-making; 10 are helping in churches; 2 are doing rural missions research; 13 are in educational work; 1 is a Y.W.C.A. secretary; 2 are in nursing or public health work; 5 are in government service; 11 are working with Japanese in Hawaii or the western states; 1 is about to start for South America; and 25 are resting or unassigned, of whom 8 have just returned from China on the "Gripsholm" and 6 have recently returned from other fields. Of the total number, 24 are entirely self-supporting and 9 others are partially so.

The locations of the **missionaries helping Japanese** in the West are moving eastward. Only three are still in California (one of them constantly traveling as supervisor), three are in Utah, two in Colorado and two in Arizona. The two in Arizona are in direct touch with five relocation centers. Those in Utah and Colorado are working with and for Japanese outside the centers. The American Board is continuing the salaries of all these missionaries and the Committee for War Victims and Services meets the other expenses involved in their service. In addition a North China missionary and two others with American Board connections are actually teaching in the centers.

Dr. Frank Laubach, who is prevented by the war from returning to the Philippines, is to start in mid-October for a six-months trip in **Latin America** to introduce his literary methods, working with the Christian Councils of the various areas. He is also to serve as a fraternal delegate from our General Council to the Independent Congregational Churches of Brazil.

An interesting first report has come from Tracy Strong, Jr., the representative of the American

Board in relief work in **Europe,** supported by the Committee for War Victims and Services. He has been working in unoccupied France, largely in the refugee camps, "trying to keep people from living a purely animal existence." He reports one service where he preached in French, with translations into German and Spanish, to an audience including German Jews, Russian Orthodox, an Italian atheist, Spanish refugees, German Protestants and French guards and social workers. He has also been active in arranging for student aid in the universities, and in organizing a student home in Chambon-sur-Lignon, a strongly Protestant community which would welcome further coöperation.

Work in **India, Africa** and the **Near East** except for Bulgaria and Greece is continuing to tax the strength of the reduced missionary force, a number of whom are asking permission to take extended vacations on the field instead of taking their furloughs, due or overdue—partly because of the difficulties and risks of sea travel, but also because they fear that if they came they might be unable to get back to their fields. In India, extensive students' strikes as a protest against the arrest of Congress leaders are reported, but so far without affecting seriously the work of our schools and colleges.

On October 6, a cable from Istanbul reported the arrival there of our four remaining active missionaries from **Bulgaria,** evicted by a change in government policy. At least two will remain in Turkey to help. Red Cross shipments to **Greece** are reaching the starving, but are still woefully inadequate.

Direct word has now been received from the six American Board missionaries caught en route in **Manila,** assuring their friends of their welfare up to early June. A message to another board reports all missionaries in **Baguio** safe and well, which would include Mrs. Tong and her children.

A letter from **Foochow** written in late July reports that the schools refugeeing in **Shaowu** had decided to remain since the Japanese threat had passed. It also reports that our primary schools in Foochow are "crowded, flourishing and self-supporting." The Pierce Union Hospital is full and has at last got some drugs.

Word from **West China** is that Mr. Hunter is unable to meet the various requests for his services. We hope that another man can get there by Christmas. The American Board is glad to be able to share by its gifts in united work for isolated student centers, border tribes, and other pieces of literary and evangelistic work. A letter from **Peking** dated July 25 reports about plans for repatriation, but to date the second group has not started.

Preaching and Chopping at 90

READ with imagination, our Ministerial Relief pension roll is a fascinating book of life. Here are a group of men and women who come close to having known all things and seen all things.

Take Mr. L. He was born in Brockton, Mass., December 31, 1851; he is now living in Southern

California. His life has spanned a continent and bids fair to cover a century.

At the age of nine his family moved to Wisconsin. His father died when he was sixteen leaving him the only support of his mother and two small children. A year later he was chosen deacon by the local church, but like his Master, family responsibilities compelled him to wait until he was in the thirties before he could set out on his formal ministry. He worked his way through school, graduating from the University of Wisconsin at the age of 31 and from Chicago Seminary three years later.

His ministry began while he was still in the seminary. He served the churches for 44 years, holding pastorates in Illinois, Iowa, Nebraska and California, besides serving as general missionary for seven years. When he was past seventy he moved to California and undertook a seven year pastorate with success.

His "retirement" began on his 77th birthday but he has repeatedly served his former church as interim pastor. Latterly his "birthday sermons" preached on the last Sunday in the year have become community occasions. Most of the time he has been teacher of the adult Bible class.

Dignity has not interfered with his usefulness. For a number of years he was a "doorkeeper in the House of the Lord," doing the janitor work for ten dollars a month. Not until he was 87 did he lay down this responsibility. His wife died when he was 84. Nothing daunted, he took up typewriting and assumed the housekeeping as well as the gardening. He lives in a little house of his own across the road from the home of one of his daughters. He does all his own work, even to chopping the wood which keeps him warm. For Mr. L. 1940 was a great year; he went East to visit his old friends, and he addressed the General Council at Berkeley as the representative of the Veterans of the Cross.

His small pension from the Division of Ministerial Relief has given Mr. L. the security which is essential to a happy and useful old age. In acknowledging his check from the Christmas Fund he once wrote rather quizzically:

"While I am not anxious to take issue with the maxim, 'It is more blessed to give than to receive,' yet the fact that I am at the receiving end these days does not lead me to envy the givers. I am very glad to allow them all the joy that their generous gifts bring them and would be glad to add to that joy by an expression of real gratitude to them. In short, I am very thankful for the generous Christmas gift!"

Next month our readers will have their annual opportunity to give to this Fund.

Foreign Flashes

A Missionary Doctor Plus the Chief Engineer

Scene: An army transport bringing Americans home from the Orient. Cast: A woman badly in need of an operation, a worried ship's doctor, Dr. Robert M. Kennedy of the Ceylon Mission of the American Board, the chief engineer of the boat. Act I: When it became apparent that no instruments were available for the operation, Dr. Kennedy drew up some plans which he presented to the chief engineer, who in turn fashioned something which looked adequate. Act II: The operation was successfully performed by Dr. Kennedy. Act III: The patient walked off the boat at New York. Says Dr. Kennedy, "If anyone deserves a pat on the back, it is the rotund, cheerful engineer who managed to make an instrument of which he had never heard before!"

Reminders

A band of laymen near Chikore and Mt. Silinda in East Africa call themselves "Vaedzuriri," which means "Reminders." They go into the homes of those who have grown cold in their faith to remind them of their Christian duties. One of those upon whom they called greeted them with this speech, "I am very glad that you have come to remind me that the world has swallowed me. Continue to come to remind me that through the power of our Lord I may escape from the net in which I am caught."

He Gathers Flowers

Although James Siguake is only seventeen, he is convinced that he has been called to the ministry. His home is in Southern Rhodesia near Chikore. He has received his education in mission schools, while his spiritual life has been nourished both by the Bantu Christians and by the wife of a Dutch settler. When he reached the age when it became necessary for him to earn money with which to pay his poll tax he was puzzled as to how he could manage this and at the same time save something for a course at the Bible Training School. Meanwhile the mission was looking for promising material for the ministry. One morning James happened to see Miss Louise Torrence in her garden and paused to admire her flowers. When he explained why he was leaving school she helped him get around his financial difficulties so that he could continue with his studies.

To show his gratitude each week he roams the woods looking for orchids, sun daisies and other rare flowers with which to decorate the church. Sometimes he takes other boys with him into the woods and teaches them to pray.

A Cheering Word from China

When Elmer W. Galt of Paotingfu, North China, returned on the *Gripsholm* he reported: "The Christian Church in China has roots which will not give way, even though many of its twigs are stunted or dwarfed. The time for Christian missions in China is not past. When conditions change the Chinese Church will both want and need fraternal help from the 'elder Brother' churches of the West. Then will we have an opportunity to build upon the foundations which are already securely laid. In America we should cultivate an intelligent interest in China."

Christians Multiply in India

Since 1901 the number of Christians in the Madura field of the American Board has risen from some 17,000 to 39,000, reports Principal John J. Banninga, of the Pasumalai Theological Training School, now home in America. In the Mass Movement areas Christians have increased tenfold in their numbers during this time. He believes that the possibilities for a vast mass movement in the Madura area are very great.

Future Plans for China

"Qualified young people must be found and fitted for service in China to be ready the moment peace opens the new and unmatched chapter of opportunity for this wonderful old nation which has a priceless contribution to make to the Brotherhood of Man," writes Charles L. Storrs of Shaowu. He is planning to rebuild his home, which was recently burned, as a two-family house to be shared with Professor Y. C. Lin.

MEN AND MISSIONS SUNDAY
is
NOVEMBER 15
For plans and materials write to
THE MISSIONS COUNCIL
287 FOURTH AVENUE, NEW YORK CITY

Pointing the Way to Church

DID you ever hunt for a strange church in an automobile, perhaps after dark? It is a disheartening experience. In a certain Connecticut town the gas station had never heard of our church even though it had been there for 300 years. Reading the signs affixed to the sides of church buildings from a car is hazardous by daylight, impossible after dark. Sometimes one needs a flashlight to find a church!

Most church signs were designed for pedestrians with enquiring minds on their way to catch a trolley car that was not due for ten minutes. They hang in shadowy nooks and try to tell the public far more than it wants to know in letters of gold against a sandpaperish background done in black. They are verbose rather than legible.

Few churchgoers are voluntary pedestrians. They tend to travel on rubber rather than shoe leather, usually at thirty miles an hour. They cannot take their eyes from the road long enough

Artistic and legible but too much lettering to the eye of the motorist

to decipher movable letter signs, even when illuminated.

In this motor age an effective church sign should have three characteristics:

It should be placed at right angles to the highway and as near the pavement as feasible. Hanging it from a post (like a light) increases visibility and decreases the liability to defacement. It should be lettered on both sides.

The message of the sign should not exceed six words, which is all that he who drives will read. For the sake of legibility, the simplest styles of lettering should be used.

By its artistic quality the sign should commend the church whose name it announces.

In every community there are those who love to work with wood and who have the taste to produce an attractive sign. Often the manual training department of the high school is glad to make a sign as a bit of community service. This is also an excellent project for some group within the church. Here is an opportunity to enlist the artistic impulses of our people.

Artistic and well-placed but the lettering is hard to read

Camera News

By Dorothy P. Cushing

DON'T FORGET US!

This is a little patient in the Tehchow Hospital, North China, taken in happier days when Dr. Fritz Baumgarten, Nurse Helen Dizney and others were serving in Fenchow. Now the hospital is closed. The American missionaries are home. Dr. Baumgarten is probably in Tientsin carrying on private practice. But the Chinese people are still in Fenchow, and so are the Japanese military. "The war in China has taken a terrible toll of our buildings and equipment, but our consecrated, trained Chinese leaders will give to the Christians there the help and encouragement they are going to need so sorely during these hard years. We have built well and wisely in the lives of these trained men and women. War cannot destroy this," says one of the missionaries.

BELIEVE IT OR NOT!

Below is Miss Theresa Buck, R.N. of our Mount Silinda Hospital, with two AFRICAN orphans. The white baby is 100 per cent African albino with skin whiter than that of a European. Arthur J. Orner of Chikore, who took the picture, says that albinos are not common among the Africans. These unfortunate babies have trouble with their eyes when exposed to the sun and the skin does not have a pleasing appearance.

Work goes on "almost normally" writes Mr. Orner but a big snag in the school work is the lack of chalk. They are experimenting with weird combinations. "If only we could have *White* blackboards!" Mr. Orner cries.

THE HOUSE THE CHILDREN BUILT

Children of the first grades in the Vadala School, India, took as their project the building of a house. Rev. Gifford Towle sends us here a picture of the finished product and its builders.

First, the children made mud bricks and laid the foundations. Window frames were manufactured from old boxes and tins gathered for the roof. The dirt floor was prepared in true Indian style.

Then the tiny hands fashioned a puppet family with a favorite son, for whom they planned a wedding with proper clothes and a feast.

This project involved letter writing, sewing, drawing, manual training, garden making, hygiene, Christian marriage and home life. Even mathematics came in, for calculations had to be made on sizes of windows and doors, etc.

Miss Indirabai Hivale, the teacher, comes from Didagon, the home village of Dr. Bhaskarrao P. Hivale.

IN MEMORIAM

From 1881 to 1925 Dr. George A. Wilder served in the East Africa Mission. At one time he made bricks. Now the bricks are making history. This past year the missionaries at Chikore, while looking for bricks with which to build a memorial to Dr. Wilder, found a cache of them under what they thought to be an ordinary ant hill. They dug them out and erected the bell tower shown below. There were just enough bricks to do this!

The lady meditating is Mrs. Arthur J. Orner, whose husband took the picture. After the war the missionaries hope to have a bronze plate in the recessed rectangle on the front.

Spiritual Invigoration for Our Pastors

Our churches expect much of their ministers. Sunday after Sunday we ask our pastors to conduct services of worship in which words and music are combined in such a fashion as to awaken in our more or less sodden souls a consciousness of the presence of God. On the musical side the minister not only needs to know much; he must convert the organist and persuade the choir that theirs is a primarily religious task. For his part of the worship he needs both a good voice and a keen sense of the emotional values of the various words in the English language. But this is only the beginning of his responsibility. Each Sunday the congregation awaits a sermon which should be fresh, pertinent, concerned with he problems of life and somehow inspiring!

On Sunday we want our ministers to be poets, dreamers, seers; on Monday we expect them to function as practical men of affairs. We ask them to combine a sense of the value of money with skill in so managing people as to direct the energies of a host of volunteer workers with little audible clashing of gears. The pastor must also be everybody's friend. In the cities he is a public weeping post where men bring their troubles; in the towns he is expected to fathom the secrets of men's hearts with the skill of a psychiatrist even though the people tell him nothing!

No man is sufficient for all of these tasks; yet every minister tries his hand at most of them. Especially in the smaller churches (which demand the most) he must do too many different things to do many of them well. No matter what his achievements, every minister carries in his heart the sense of many failures.

One of the curious facts of church life is that most people assume that a minister has been completely compensated for his labors when he receives a check for his salary. Yet the farmer knows that he must either rotate his crops or fertilize his fields if he expects to reap good harvests. Most successful businesses make a considerable investment in research of one sort or another. To maintain the efficiency of its ministers the church must do something similar. A few men receive salaries which are sufficiently generous to permit of summer study and of travel, but the most that most pastors can afford is a few books and a periodical or two. However good, these are not sufficient to replenish their minds and hearts. Ultimately the best of minds grow stale and enthusiasm departs from even the most ardent spirit.

In plain English, ministers tend to wear out. For this condition the churches have a large responsibility. They have taken much and given little so far as the things of the spirit are concerned. In most parishes the minister's spiritual outgo greatly exceeds his inspirational intake. Unless something is done about this, he faces ultimate bankruptcy.

In pursuance of its policy of strengthening all of our churches everywhere, not with dollars, but with spiritual impulses, The Board of Home Missions has established pastors' schools at Sylvan Dale, Colorado, and at Deering, New Hampshire, for the invigoration of our ministers.

The Colorado school can accommodate 50 men, the New Hampshire one 100. The state superintendents recommend to the Board men whom they believe would profit by this experience. They must have been out of seminary for some time; they must be in the active pastorate; there must be a reasonable ex-

Altar using indigenous materials arranged by the 1941 Pastor's Schoo at Sylvan Dale, Colorado

pectation of their continuing in the ministry for several years. Most of the men are on low salaries simply because that is the fate of most ministers, but an increasing number of men from our more important churches are attending these schools. The financial arrangement is that the men pay for their own travel but that after they have arrived at the school The Board of Home Missions provides board, lodging and instruction free of charge. Each school continues for a month.

Deering Community Church

Quizzing Tom Tripp at the Deering Pastor's School

These pastors' schools are closer to an officers' training camp than the summer session of a university. Faculty and students spend most of the day together under physical conditions conducive to spiritual intimacy. The exposure of each to the other is exceedingly complete. These schools are also more strenuous than the ordinary educational institution. The men are there for a purpose and most of them make the most of it. They "talk back" to their teachers with both vigor and frequency. Arguments of all sorts abound.

In recent years theology has escaped from the status of a dead language to that of an exciting intellectual discipline. At these pastors' schools no effort is made to convert men from one brand of Christian thought to another but they are brought face to face with recent theological developments and are encouraged to rework their reasons for the faith which they profess. Usually this is the stiffest part of the curriculum.

The men are also exposed to certain professional disciplines. The way they use their voices is carefully checked. At Deering a recording is made and each man given the chance of hearing how he sounds to others. Ministers are curiously sensitive to criticisms of their manner of speech. They do not welcome this part of the program but usually admit in the end that it is good for them!

Much is made of the arts of worship. Altars are built from the materials at hand; daily services of worship are conducted. Faults are corrected but even more important is the encouragement given to the development of more effective ways of leading congregations into the presence of God.

The ministry is often a lonely calling. In most parishes a man's only intelligent critic and his only safe confidante is his wife. Most pastors are accustomed to keeping their troubles to themselves. This is discreet but not always healthy. These pastors' schools afford them an excellent opportunity to blow off steam. They can dissipate many grievances by the simple process of airing them. For their deeper problems they have a sympathetic hearing and skilled counsel. They get many burdens off their minds, which releases their energies for more effective work. Every minister needs a periodic mental housecleaning.

The fellowship of kindred minds is the aspect of these schools to which most men give the highest rating. From dawn until the last light is extinguished the sharing of life goes on. Out of the endless stories, incessant bantering, prolonged bull sessions, and moments of mutual self-revelation comes a sense of comradeship which is priceless. No longer does each man feel that he is pursuing a lonely path towards a far distant goal; rather is he a member of a happy band of men who may be far separated in the flesh but who are yet following an alluring quest as members one of another.

Out of the combination of simple yet intimate living, intensive thought, the strenuous pursuit of specific skills and adventures in human friendship comes a quickening of the inner spirit. In such a setting the Bible comes to life and prayer takes on new meaning. Purposes are sharpened; enthusiasms rekindled. The men return to their churches with new zest. They are eager to take up their work again because they bring to it new ideas and purposes. The common report is that the churches find their ministers much more interesting after they return from Deering or Sylvan Dale.

Already something over 300 men have been to these schools. In the course of ten years nearly a third of our active pastors will have had this experience. Today this is probably the most effective spiritual service which The Board of Home Missions is rendering to our churches. Out of it will come happier, more purposeful ministers leading their churches towards higher goals.

If your pastor has an opportunity to attend one of these schools, give him every encouragement—including a longer vacation. It will prove a good investment.

This service of baptism at Yenching University will be repeated in Free China, for the religious spirit of the members of the faculty, as well as their scholarly aims and social vision, was not left behind in Peking

Yenching Goes West (*Continued from page 5*)

reopening of their alma mater in Free China. One of the boys volunteered to go back to Peking and spread the news. It is hoped that much larger numbers will turn up when this boy has had time to do his job. Our estimate is that unless the war operations in the several areas should get too serious there will be from 150 to 200 students and from 20 to 30 faculty and staff members gathered here by the end of this summer.

What Man Can Make of Man*

Prof. Hocking analyzes man's deepest dilemmas and suggests the "healing fact" that would make possible the next upward step in human history. This little book is a little gem. Hocking's general position is that of a convinced theist. As one who believes in the existence and activity of God, he points out the inadequacies of materialism and of all mechanistic explanations of the universe. As a convinced theist he also believes in man as a child of God and in a possible brotherhood of men. He demolishes with ease the total claims of the pseudo-scientist, be he biologist or psychologist—too easily to be convincing to those who reject his major premise—the reality and primacy of the Spirit. He points out the lack of any point of certitude on the part of those who do not believe in a metaphysical basis for the life of man, for democracy, for personality. The great "healing fact" for us all is belief in God. In his marvellous way Hocking makes it seem very reasonable to believe in God and demolishes the arguments of those who construct their philosophy upon the foundations of pseudo-science. He makes some novel uses of student ideas (Chinese) and of dialogues with psychiatrists. In this lecture Hocking seems to go beyond the "idea" of God and feels for the "fact," the healing fact of God as experienced.

F. F. G.

*By William Ernest Hocking of Harvard. Harper & Bros., N. Y., $1.00.

The American Board's Fiscal Year

By Treasurer Belcher

In the midst of the difficulties and problems of the present situation there are several points of brightness and encouragement to report in connection with the closing of the fiscal year of the American Board on August 31, 1942.

No Debt

The first is that there is no accumulated debt, this being the second year since 1919 that it was possible to make this statement. The actual operations of the year showed an excess of expenditures over receipts of $9,721.35, after there had been charged to the year's operations and set aside the sum of $39,178.01 to meet the cost of travel to the field of those missionaries who should have gone during the year but were detained because of war conditions. The fact that these expenses will have to be met in later years in addition to the normal travel costs of those years made the Prudential Committee feel that this action should be taken even though it resulted in a small operating deficit. This deficit was met from the surplus of $24,979.75 from the previous year. The balance of this surplus was wiped out by charges for certain uncollectable accounts of long standing, so as a result the Board started the new fiscal year on September 1 with no accumulated debt or surplus.

Increase in Church Gifts

Another source of satisfaction is the fact that the gifts from churches showed an increase of just under four per cent compared with the gifts of the preceding year. This increase is due somewhat to the special women's gift, but we hope that it is indicative of a rise in the general level of benevolence giving of our Congregational churches, and marks an end of the long record of decreases that has in the last 15 years cut down the total received from churches by approximately 60 per cent. With the word of appreciation for these gifts from the churches should go also one for the many individual friends of the Board who, in spite of the many calls on their giving, have responded loyally to the summer appeal.

Gifts from Arthur Curtiss James

A third piece of good news to share with our friends is the receipt during the last fiscal year of two significant gifts from the late Arthur Curtiss James, son of D. Willis James who at one time was vice-president of the Board. Both Mr. James and

his father, though not members of the Congregational denomination, have for many years held a deep interest in the work of the Board and in particular projects on the field, and have made many generous gifts, the outstanding one being the gift of the D. Willis James Foundation, the income of which is used toward the support of higher educational work.

During Mr. James's lifetime he established a Trust, from the income of which were made many charitable gifts, including some to the American Board and to various pieces of Board work in the foreign field. At his death this Trust was distributed, and one-ninth came to the American Board in cash and securities, totalling approximately $150,000. The Prudential Committee has decided that for the present this should be held as a Fund to be known as the Arthur Curtiss James Gift, and the income used for grants to meet special needs of a non-recurring nature, and has further determined that when the question of post-war rehabilitation of personnel and property shall arise, consideration will be given to the use of part or all of the principal to meet these rehabilitation needs.

The other gift comes through the will of Mr. James, which provides that the residue of his estate go to a charitable foundation known as the James Foundation of New York, Inc., which will distribute the annual income to specified organizations including the American Board. It is impossible as yet to know the amount that will be received annually from this source, but $25,000 is the present estimate. It is the expectation that these annual grants will be used to keep up the gifts made by Mr. James during his lifetime, as well as to supplement the income of the D. Willis James Foundation, the lower rate of return on the investments of which has reduced the grants which the Board has been able to make. The supplement made possible through Mr. James's legacy is a much needed help.

We rejoice at these significant gifts of Mr. James, which will continue the generous interest of his father and mother, as well as of himself, in the work of the Board and their confidence in the Board's administration.

The Uncertain Outlook

We are glad to share with the friends of the Board these reasons for encouragement as we face the uncertainties and problems of the year ahead. In spite of the improved financial condition of the Board and in spite of the fact that there has been some reduction in our expenditure because of the inability to finance work in Japan and part of our China Missions, we anticipate that there will be need to call upon our full financial resources

to meet the expenditures of the year ahead. In all of the fields sharp increases in living costs will make necessary increases in missionary salaries, which are always close to the subsistence level. It will also mean, in some of the fields, increases in the appropriations for national workers who, in some cases, are faced with substantial increases in living costs. Appropriations must be made for work in West China, to which area some of our North China institutions and some of our workers have gone. We must do everything possible to build up and strengthen the Christian work in the Free China areas, which include Foochow and Shaowu, as well as West China. We hope to be able to return some missionaries to their field of service, and to send out some of the most urgently needed recruits, and travel costs are much in excess of the normal. There is urgent demand for the greater support and strengthening of the many union enterprises in which this Board coöperates with the other mission boards. The post-war reconstruction problem of missions will call for much greater united activity, and to prepare for it will mean the strengthening at the present time of these union agencies. The Board will need for the coming year the loyal support of its individual friends and of the churches, and we trust that we will find at the end of the new fiscal year that there has been not only a maintenance of the level of giving but also the increase that is needed to meet the increased demands.

The Victorious Community

The 1942 Annual Report of the American Board will be off the press November 10. It will contain not only the Treasurer's report, a full list of Corporate Members and their addresses, a list of missionaries in their locations and work abroad, the minutes of the annual meeting at Durham, etc., but also a telling account by the Executive Vice-President of the events of the year on the field and at the home base.

Particular attention will be focussed upon the "victorious community" of our national colleagues in the overseas service.

The edition will be limited. Write Harvey L. Meeken, 14 Beacon St., Boston.

Personals

The Prudential Committee of the American Board announces that **Mr. Harold W. Hackett** has been appointed "Special Assistant in the Treasury Department of the Board" as of October 1, 1942. Mr. Hackett returned to America in 1941 after 22 years' noteworthy service in Japan where he served not only as treasurer of the Japan Mission—later the "Japan Commission"—and of Kobe College for Girls, but also as a counsellor in many important relationships. He and Mrs. Hackett are at present making their home in Auburndale, Massachusetts.

Rev. Charles B. Bryant has resigned from the pastorate of the church at Silverton, Colorado, to assume the pastorate of the church at Flagler, Colorado. Mr. Bryant is a native of Kansas. He received his theological training at Omaha and was ordained in 1917. Before going to Colorado he was pastor at Vinita, Oklahoma. He is married and has two children.

Rev. Ernst E. Klein has been called to the pastorate of the First and Highland churches of Sawyer, North Dakota, and began work there on August 23. Mr. Klein was born in Rochester, New York. He is married and has one child.

Dr. Frank C. Laubach of the Philippines has been invited to visit South America and Mexico in the interest of his specialty, Adult Literacy. The trip is being made under the auspices of The World Literacy Committee of the Foreign Missions Conference of North America and the following coöperating organizations: The Committee on Coöperation in Latin America, The World's Sunday School Association, The Young Men's and Young Women's Christian Associations, and The American Bible Society. It is expected that Dr. Laubach will be absent from the United States at least six months.

As November is the month in which the part played by laymen in the missionary enterprise is emphasized, it is fitting that we pay our tribute here to one who more than any other layman has inspired and put through the special financial support which has sustained Dr. Laubach down through the years in the latter's literacy work among the Moros and in other parts of the world. We refer to **Mr. Arthur Y. Meeker** of Upper Montclair, New Jersey. If every progressive, creative missionary could have such individual and group backing at the home base as Dr. Laubach has had, the social and religious results among the underprivileged in the world would be tremendous.

Mr. Meeker, by the way, is just leaving the Prudential Committee of the American Board after eight years of devoted, constructive service. During that period—the longest allowed a member under the by-laws of the Board—he has served on various important subcommittees, including "Appropriations," "New Income" and the "Committee on Spain, Mexico and the Philippines," of which he was chairman for the past four years. He has also represented the Prudential Committee on such interdenominational committees as those on Coöperation in Latin America, the Philippines, and World Literacy.

This Congregational Christian layman is a member of the Board of Managers of the American Bible Society—which he considers "an arm of the Congregational Christian Church, as of all Protestant denominations in North America—because it serves as the principal agent and body through which the Bible is translated and published in coöperation with our missionaries," and he earnestly expresses the conviction that our Apportionment percentage for this mighty "arm" of our serv-

ice should be substantially increased.

The friends of **Mrs. M. H. Pearsall,** former leader of our national woman's home missionary work, will be interested in her latest word to the Editor. She writes from 123 Linden Boulevard, Brooklyn, where she is in charge of the Congregational Home for the Aged, which the churches of New York City have sustained for 30 years. To Mrs. Pearsall, as to many of us, "a weary and war-torn world is looking at America today to discover what we may offe as a pattern of life to all who may survive this reign of terror and inhumanity," and she finds that this basic unit of the American way of life is the Family and the Home—"the place of Peace and the Altar of Prayer." Then she adds: "What a challenge the Congregational Church will find in the New America that is to be! 'Grow old along with me; the best is yet to be.' . . . But I must get dinner ready right now!"

Dr. W. W. Peet

A Tribute by President Emeritus George E. White of Anatolia College

My first acquaintance with the name of Dr. William Wheelock Peet came when I was a Freshman in Grinnell College in 1879. I was a member of our literary society, "The Grinnell Institute," and I happened to take a five-dollar prize offered by a student by that name who had belonged to our society and left college without graduating a few years before my day.

On going to Nebraska I found that Mr. Peet was a capable, useful, substantial Christian young man in the railroad business and headed straight to become an American railroad magnate at that center of Western railroads.

When the missionary urge sent my wife and me overseas we found William Peet still a young man in Constantinople for which he had left all his business prospects in America to become the Treasurer and Business Manager of the American Board's Missions in Turkey and the Balkans. As we belonged to the same Mission and I was soon appointed Treasurer of Marsovan Station (which we always pronounced "Merzifon" when we were talking Turkish), we were intimately associated from that day until we retired from the mission field because of mounting years.

On the first furlough authorized for my family and myself we were located in Grinnell and I had the honor of recommending Dr. Peet for an honorary A.M. degree. My senior associate and friend was always an all-out Christian. Later he received an LL.D. from the same institution, as from the University of Vermont.

Missionaries sometimes wanted not to be bothered with treasury and other business affairs. Mr. Peet was appointed a member of almost every committee, mission or otherwise, on finance or business, and when he was on a committee he did all the work or saw to it that all the work with all its fringes was well and properly done. This inevitably led him into the complicated and competing political rivalries of Turkey and the Near East with differing nationalities, creeds and ambitions in perpetual open rivalry and underhand intrigue. Peet, with his calm, untroubled face, was a spectator of everything that was done and increasingly shaped action toward the best results attainable with unfailing patience, good humor and "firmness in the right as God gave him to see the right." Every achievement, instead of being final, was a stepping-stone to the accomplishment of the next undertaking. By degrees everybody came to approach him for information, instruction and guidance; or, if they did not, they afterwards wished they had.

On one of Mr. Peet's rare furloughs in America he spent the year in Lincoln

Nebraska, where he came in contact with the Law School of the State University and its teachers who were greatly interested in the work and responsibilities of the young man. They mapped out a course of reading in law which he followed by carrying his books on Bosphorus steamers to and fro between his Constantinople home and his office for a number of years, ultimately passing strict requirements for graduation and becoming thereby a fully accredited graduate in law.

A notable international incident about this time was the abduction of Miss Ellen Stone by Macedonian brigands as one item in the complicated puzzle of the Near East, and Dr. Peet handled the ransom money. He told nonchalantly afterward how he delivered the $50,000, leaving it unguarded and trusting the brigand abductors to take possession of the satchel in which he had carried and deposited it, and then to release their captive according to their order.

These were the days of the years of Sultan Abdul Hamid, and American education in Turkey, represented by Constantinople College for Girls, located then on the Asiatic shore of the Empire, was eager for an improved site on the European side of the Bosphorus, a site perhaps unsurpassed anywhere in the world. Dr. Peet as a trustee was asked to secure the coveted site. He was told, however, by the Turkish authorities that the Sultan wanted it as a dowry for the marriage of one of his daughters. It was some challenge, best realized by anyone who has had dealings with Oriental dictators such as was the case in that era of Old Turkey, happily completely revised in the new days which Turks themselves have introduced; but Peet got the site.

The first great war was followed by the Near East Relief which is commonly regarded as the greatest philanthropy of all history and which drew the sympathy of all America and Americans everywhere. They could not withstand the appeal of hungry children and others in such condition of need. More than $100,000,000 were contributed for this Relief effort. More than a million lives were saved. More than a hundred thousand of these were orphan children, saved not only to life, but at least to elementary education and training for boys and for girls so that by the time the children reached the age of sixteen they could go out to earn their own living, make their own way, and, free from disease, make a worth while individual contribution among the citizens and communities of their respective nationalities. Dr. Peet was tremendous in this grand effort.

America never declared war on Turkey as did other nations. But whereas Turkey was an associate of Germany during the first great war (and Turks have always put up a stiff fight when they felt the need for it), the country swung from an absolute dictatorship to adopt a Republican form of government and to introduce many reforms such as a changed status for all womanhood, progressive modern education, the introduction of improved methods of agriculture, commerce, industry and education in its various branches and ranks. In these days as in the earlier regime Peet was a name to conjure with. Our State Department had the habit of instructing each new Ambassador with these words: "Before doing anything consult Peet."

Always remarkable was the friendship maintained by Dr. Peet for every race and religion as well as every individual with whom he was brought into contact. A memorable incident in which I shared with him was a Jewish Passover supper once in Constantinople when we were guests of the chief Rabbi. The chief leader of the service was the Rabbi from New York and the chief part of the audience was composed of soldiers of all the different nationalities and with all the different uniforms of the inter-Allied army then based on Constantinople.

Daniel Hand Educational Fund for Colored People

Total Income Received from Investments June 1, 1942 to August 31, 1942 . .	$18,554.56
Month of September, 1942 .	6,159.04
Total for four months ending September 30, 1942 . .	$24,713.60

American Missionary Association Division

The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

So, when the limitations of age brought retirement to our great friend, he made a visit among the Eastern churches and nationalities of his wide field and was everywhere received by Armenian Patriarchs and other clergymen of highest rank in their respective communities as he was received by the highest statesmen of America and other countries, in church as in state, being recognized as an equal of the highest authorities.

Dr. Peet returned to America in 1925 to make report to the Federal Council of Churches, the American Mission Board and the Government of the United States. Then entered upon an evening period of life, including correspondence with many friends and continuing interest in various institutions and enterprises. For some time he made his home with his sister, Mrs. Hemphill, as he had done in Constantinople after the death of his wife, and later was cared for in the home of his son, William H. Peet, and daughter-in-law, with whose help he published *No Less Honor*, essentially a biography, in which the last sentence is, "Now it is evening—I am waiting for the stars."

The end came in their home in Ames, Iowa, on September 8, at the ripe age of ninety-one.

Chronicle

APPOINTMENT

Miss Edith Julia Galt of Cleveland, Ohio as a nurse to North China.

FURLOUGH AUTHORIZED

Miss Katherine Hardeman of the Madura Mission, beginning in the spring of 1943.

ARRIVALS FROM THE FIELD

Miss Olive Greene of Izmir, Turkey in New York September 7.

Mrs. Charles E. Clark of Gaziantep and **Mrs. Herman H. Kreider** of Istanbul, Turkey, in New York September 9.

DEATH

Rev. Henry S. Hollenbeck, M.D., a missionary in West Central Africa 1909–1942, in Chicago, Illinois, September 16.

Important Notice

Next month's HERALD (December) will be the last issue of editors Bell and Scotford. These men are wanted for other tasks. A new editor has been found and will begin his HERALD work with the January number. We will introduce him in December—in the syndicated section that goes into the state papers. *Advance* will also announce the choice.

Better Churches; Better Christians

This is the underlying purpose behind the activities of The Board of Home Missions throughout the United States.

It is also the theme of the Biennial Report of the Board.

If you desire to know what your church is doing for America, write for a copy of the Report to

THE BOARD OF HOME MISSIONS

287 Fourth Avenue New York City

Miss Ethel Lucas
1050 Spruce St.
Berkeley, Calif.

Thanksgiving

For

this our land and for all the treasures it holds
our autumn splendor and autumn anthems everywhere
the story of noble deeds, the memory of holy men
our traditions and the freedoms of our democracy
the privilege and sanctuaries of Christian Faith

Thanks-With-Giving

To

aid war victims and prosecute other war services
develop global perspective and global sympathies
train youth in church and college for leadership
support missionaries facing strategic opportunity
maintain hospitals and doctors at home and abroad
undergird our Congregational-Christian enterprise

Via

Your

AMERICAN BOARD, BOARD OF HOME MISSIONS
COUNCIL FOR SOCIAL ACTION, STATE CONFERENCES
EDUCATIONAL DEPARTMENTS